1800. This was done under the auspices of Austria and after long, fierce contention by the fugitive members of an incomplete conclave, yet soon afterward Bonaparte informed the Pontiff that, excepting the legations which Austria still occupied, the territories of his predecessors were under certain conditions at his disposal. The papal secretary, Cardinal Consalvi, set out for Paris, after what was considered a becoming delay; and before the middle of July, 1801, the treaty known as the Concordat was concluded. The First Consul conceded that the laws of 1790 should be abolished, and that the Pope should be officially recognized by the State as head of the Church. The appointments of archbishops and bishops made by the government were not to be valid until confirmed at Rome. In return the Pope was to end the conflict of State and Church in France, rally all good Catholics to the support of the republic, accept the loss of the confiscated ecclesiastical estates in return for a subsidy of fifty million francs, and recognize the clergy as civil officials in the pay of the State. Thus, at a single stroke, the measure of religious liberty which revolutionary atheism had unwittingly established was destroyed and the French nation relegated to a modified control by Rome; but on the other hand, the strongest support of the Bourbons was struck down, the existing order recognized, and Bonaparte felt assured, as he declared at St. Helena, that in view of France's overwhelming influence in Italy, the Pope, as a petty Italian prince, would become entirely subservient to himself. As is the case in all instances of that judicious compromise which is the foundation of statesmanship, no party or clique in either France or Rome was entirely satisfied. The Pope and his councilors chafed under a series of "organic articles" which, though integral to the treaty, emanated from the secular authority alone